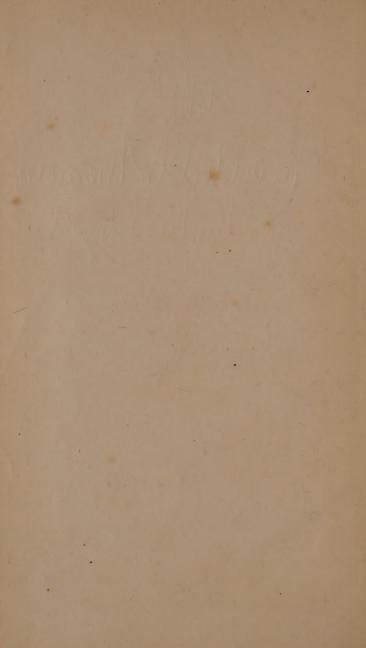
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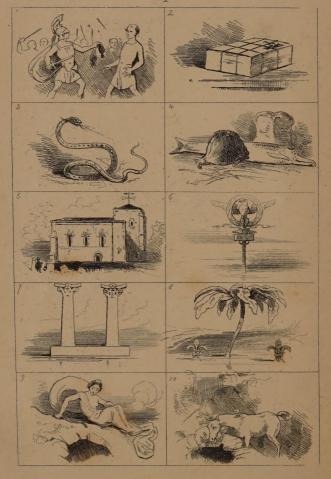
THE

NEW AID TO MEMORY.

NEW TESTAMENT.







THE

NEW AID TO MEMORY.

PART THE FOURTH:

ADAPTED TO THE

NEW TESTAMENT.

CONTAINING

A CHRONOLOGY OF THE MOST REMARKABLE EVENTS OF THAT SACRED VOLUME.

ILLUSTRATED BY
FORTY-EIGHT SYMBOLICAL ENGRAVINGS

BY THE

REV. ROBERT ROWE KNOTT, M.A. F.S.A.

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AND AUTHOR OF THE NEW AIDS TO MEMORY ADAPTED TO THE HISTORY OF ENGLAND, ROME, AND THE OLD TESTAMENT, SERMONS, ETC.

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DEDICATION.

TO THE HONORABLE MRS. GAGE.

MADAM,

Permit me to state that my chief inducement in requesting your acceptance of the Dedication of the Old and New Testament, is a firm persuasion that it is your constant endeavour to advance the Sacred principles, and to promote the excellent practice of the Scriptures, by any means, however humble.

But though this be my chief motive for seeking permission to append your name to this portion of the work, I have found other inducements in your domestic and private worth; your talents and attainments; and in those graces and refinements of character which are their natural results.

I have the honour to be,

MADAM,

Your respectful and obedient Servant,

ROBT. ROWE KNOTT.

INTRODUCTION.

The memory is the foundation and store-house of all knowledge. Such, however, is the multitude of objects which the varying panorama of existence presents to us, and such the crowd of ideas excited in our minds by those objects, that the strongest memory cannot preserve a clear arrangement and recollection of its stores, but by far the greater part of them falls first into confusion, and then into oblivion.

To provide a remedy for this evil, has naturally been the study of all highly civilized ages. It was soon observed that recollection was greatly assisted by a rational, or even a casual connexion

of ideas. We say casual as well as rational—because a casual connexion is often sufficient—nay, sometimes stronger than any rational connexion. From seeing a garment, we think of its owner -thence of his habitation-thence of timber and woods-thence of ships, seafights, admirals, etc.* But a casual connexion is sometimes formed between ideas seemingly the most incongruous; and as the mind is forcibly struck on such occasions with the very incongruity itself, the impression made is so much the deeper and more durable. Of the truth of this, the experience of almost every one can supply numberless instances.

On the principles suggested by such observations, the Greeks and Romans, who carried such investigation to an extent scarcely reached by any modern nation, seemed to have formed their systems of artificial memory. The practice of their orators, as every school-boy

^{*} Harris's "Hermes," b. iii. c. 4.

knows, was to fix in the mind a series of substantial objects naturally connected,—such as the houses in a street, and the apartments in a house; and by persevering habit, so to associate them together in the memory, that when the first place occurred to them, the ideas of the others followed in a regular and certain succession,—as the first bar of any once well-known melody generally suggests all the others with admirable facility. With each of those places the orator connected in his mind a part of the discourse, by always thinking upon the two together; and thus, whenever his memory was at fault, he had but to recur to the substantial associated idea, and with it any part of the longest oration was instantly brought to his recollection.

This system of artificial memory is supposed to have given rise to various expressions still preserved; — such as "common-places"—"in the first place"—"in the second place," etc. It is

alluded to both by Cicero and Quintilian, but not so fully described by either as to make it clearly intelligible to a modern reader; and, so far as we know, no modern orator has been able, or has attempted, to reduce it into practice. Quintilian himself speaks of it as a laborious acquirement: but it seems to have been founded on just principles, and they who had mastered it by a resolute perseverance, found in it, no doubt, a very powerful auxiliary to memory.

Another instance, in which similar principles have been reduced into practice with more decided and intelligible effect, is to be found in the artificial classification made by the ancients, of the starry hosts that spangle the firmament. When any one unskilled in astronomy surveys, on a clear winter's evening, the apparently numberless

"Immortal lights that live along the sky,"

he will be inclined to fancy that any

attempt to arrange and recollect them, so that the place occupied by any particular star or planet might be instantly pointed out without difficulty, must be utterly fruitless. Such an attempt, however, was long since made with perfect success, by a system of artificial memory, founded upon just principles. The ancient astronomers made a fanciful distribution of the starry spheres into the forms of various animals and things, and called the number of stars included within the outlines of each figure a constellation; on which they bestowed the name of the creature or thing of which it was symbolical.

The principles on which the present system of aiding the memory is founded, can be easily and most satisfactorily explained. In investigating the principles on which the most perfect system of artificial memory must be based, the question which naturally first suggests itself is, what are the objects and ideas

which the memory most readily seizes and most tenaciously retains? If such objects and ideas can be ascertained, it seems to follow as a matter of course, that they present the proper materials for a system of artificial memory, provided they are such as can be reduced into a simple and intelligible system. means can be found to connect the principal occurrences and dates of history inseparably with such "objects and ideas," those means must form the best system of artificial memory. We venture to assert, that such "objects and ideas" can be discovered, and that by means of "association" they can be inseparably connected with historical dates and events; and that these assertions can be established on no less an authority than that of Mr. Locke, and by the concurrent testimony of all persons in all ages, who have bestowed on such inquiries particular attention. The words of Mr. Locke are nearly as follow:—"Those

ideas which are most frequently restamped by a recurrence of the objects or actions that produced them, fix themselves best in the memory, and remain there clearest and longest, and those therefore which are of the original qualities of bodies, viz. solidity, extension, figure, motion, and rest, are seldom quite lost, whilst the mind retains any ideas at all."*

Again, with respect to 'association of ideas.'—"Ideas which are in themselves not at all akin, come to be so united in some men's minds, that it is very hard to separate them. They always keep in company; and the one no sooner at any time comes into the understanding, but its associate appears with it; and if they are more than two which are thus united, the whole gang always shew inseparably themselves together. This strong combination of ideas not allied by nature, the mind makes in itself either voluntarily or by chance."†

^{*} Essay on the Human Understanding, b.ii. c. 10.

⁺ Ibid. b. ii. c. 33.

The symbols adopted in the present system are such as seem to possess in the highest degree the characteristics specified by Mr. Locke, as requisite to fix them most easily and indelibly on the memory. They have been selected and modified also with a view of making them such as, when once connected with other ideas by association, are the most difficult to be afterwards again severed.

Other systems, it must be admitted, have been numerous, yet short-lived; and the reason we venture to give is, that although in some measure efficacious and beneficial, they were intricate and perplexing, through systematizing and attempting too much; and thereby confusing what otherwise a gentle and easy suggestion to the memory would have made clear and agreeable.

This system, therefore, professes to pursue the natural suggestions of the mind, impressing the memory with dates and facts from symbols and pictorial representations, that have a direct allusion to what we would remember: and it avoids the devices, or vices, of the topical system, that divides and subdivides buildings into rooms, walls, stripes, mosaic floors, etc., for the purpose of arranging matter in the repositories of the memory; by which means the repositories become as difficult to discover and remember as their contents. Our system, so far as it relates to places or divisions, merely marks out each Plate into spaces, and places therein symbols and pictorial representations, by which the dates or facts may at once be fixed on, or called to the memory: and so easy and pleasant is the method adopted, that a child of ordinary capacity, and able to read only, may make itself acquainted in a very short time with all the matter suggested through the medium of the Plates in the present work. This will be acquired, too, not as a task, or through the influence of persuasion, threats, or fears, but as an

amusing and attractive occupation. And with respect to grown individuals, we venture to say that the dates of the whole number of important events and eras of Scripture History, as detailed in the following pages, may be readily acquired and permanently fixed in the memory in the space of a very few hours.

The author has only to add, that should his anticipations of the utility and popularity of this little work be realized, it is his intention to apply the system, in a similar manner, to various other branches of historical knowledge.

EXPLANATION OF THE SYSTEM.

The first thing to be attended to by the learner of the following system is, the substitution of certain letters of the alphabet for the numerals by which dates are usually set forth: for these letters must be securely fixed in the memory before the learner can proceed a step in his course. By reason of the association of ideas employed in the particular letters adopted in place of figures, this preliminary step will be found perfectly easy, and the work of a few minutes only.

1. The numeral 1 differs from the letter t only by a stroke through the upper part of the letter;—t therefore, is chosen to express 1. (It will assist the memory to add that the word unit, denoting one, ends with a t).

- 2. The numeral 2 is expressed by the letter n—there being two distinct strokes in the letter.
- 3. The numeral 3 is expressed by the letter m, for a similar reason. Moreover, the figure 3, if placed thus ∞ , bears a resemblance to the letter m.
- 4. The numeral 4 is represented by the letter r. It may be fixed in the memory by observing that it is the concluding letter of the word four, which word contains four letters.
- 5. The numeral 5 is represented by 1—l being the Roman for 50—and fifty being a multiple of 5—and there being five letters in the word fifty.
- 6. Reverse the letter d and you obtain something like the figure 6—d therefore expresses 6.
- 7. c, k, g, q. The figure 7 somewhat resembles a hooked stick, and to remember this *stick* the better, let us suppose a *cage* to be suspended from it. In the word *cage* there are the consonants c and

g,—k is also added to the number, for c is more frequently pronounced hard (as in cage) than soft (as in centre)—q being a guttural, and a crooked letter, may be united with the cage and the stick. Thus, for the figure 7, we have a choice of the letters c, k, g, q.

- 8. b, h, v, w. In the numeral 8 there are two noughts, or two round things; these may be converted into beehives; and if one be placed upon the other, the result will convey a tolerably accurate idea of the figure 8. For the numeral 8 then, we adopt the letters b, h, v, w:—it being scarcely possible to pronounce the word beehive without calling to mind these letters.
- 9. p, f. The figure 9 is rather like a pipe, and a pipe is seldom used without a puff of smoke issuing from it. The association of p and f with the pipe-like form of the figure 9 cannot, therefore, easily be forgotten.
 - 0. s, x, z. The 0 being round may

be compared to a wheel, or grinder of a mill; and this wheel, when in swift rotation, gives out a hissing sound. The hissing consonants, s, x, z, are therefore attached to the cipher—x is also formed (in writing) from two half circles or wheels; and z is the first letter of the word zero.

We have thus the ten numerals, of which all dates are composed, expressed by certain letters of the alphabet; all of which letters are consonants, be it observed. It only remains to convert these letters into words, by the introduction of vowels—vide Plate I.

When the learner has gone through the six Plates, he is recommended to try his proficiency in them by the chronological table and date words, the symbols and pictures will then associate themselves with the facts and dates to be remembered, and thereby fasten them in the memory.

t	sta	nds	s f	or	1
n					2
m					3
r					4
1					5
d					6
c k g q		•	•	•	7
b h v w		. •	٠		8
p f	} .	•		•	9
s X z	} .	•			0

N.B.—Do not proceed until the Explanation of the System and the above Table are firmly fixed in the memory. Nothing can be done without this knowledge.



NEW AID TO MEMORY:

ADAPTED TO

THE NEW TESTAMENT.

PLATE I.

THE TIMES OF THE WRITING OF THE CANONICAL BOOKS OF THE NEW TESTAMENT.

1. Matthew.

Riot, 41 A. D.

A Roman officer, bearing a large purse, in the act of forcing a man to "stand and deliver," upon which there appears to be a *riot*.

The occupation of St. Matthew, surnamed Levi, was that of a publican or tax-gatherer, under the Romans at Capernaum. While employed in collecting the customs due upon commodities which were carried—and from persons who passed over from the Lake of Gennesareth,—he was called by our Lord to be his disciple. The office of a publican was of course very

distasteful to the Jews, who doubtless were inclined to *riot*, when money was demanded of them, which was the mark of their subjugation to the Romans-

Riot will give the date 41 A.D.

2. MARK.

Ream, 43 A.D.

A ream of paper with a mark upon it.

St. Mark wrote his Gospel for the immediate use of Christians at Rome, which was at that time the great metropolis of the world, and common centre of all civilized nations. He probably wrote his Gospel upon a ream of papyrus, or paper.

Ream will give the date 43 A.D.

3. Luke.

Dot, 61 A.D.

A brazen serpent with many a dot upon it.

As the brazen serpent in the Wilderness was the means of cure to those who were bitten by the fiery serpents, so this Gospel of Luke, the physician, is capable of healing the wounded souls who make use of it. St. Luke was a Gentile proselyte.

Dot will give the date 61 A.D.

4. John's Gospel.

Pike, 97 A.D.

A john-dory, a *pike*, and a loaf, will suggest the name of the author of this Gospel, its date, and the only miracle recorded in it, that of feeding 5000 with five barley loaves and two small fishes.

Pike will give the date 97 A.D.

5. Acts.

Dim, 63 A.D.

A rude ancient church, with small dim windows. The Acts of the Apostles were intended to establish Christianity in the world; and though the light of it was in its earliest period but dim, at length it has enlightened nearly the whole earth.

Dim will give the date 63 A.D.

6. Romans.

Lake, 57 A.D.

A Roman eagle standing in a Lake.

Justification by Faith is the grand doctrine proved by St. Paul in this epistle: by this doctrine we are saved from the *lake* of fire, otherwise our portion.

Lake will give the date 57 A.D.

7. I. & II. CORINTH. *Lake*, 57 A.D.

Two Corinthian columns standing on a plinth, surrounded by a Lake.

Notwithstanding the divisions and irregularities among the Corinthian converts, such as uncleanness, covetousness, litigation, feasting with idolaters in their sacrifices, want of decorum in public worship, particularly in receiving the Lord's Supper; "notwithstanding," remarks Paley in his Horæ Paulinæ, "Paul had just escaped from the riot occasioned by Demetrius at Ephesus, he rebukes them with a recollection of mind as calm as the unruffled lake."

Lake will give the date 57 A.D.

8. GALATIANS. Lake, 57 A.D.

An Asiatic palm-tree standing in a Lake, with some lilies (or fleur-de-lis) in the water, will suggest the name and date of this epistle. The fleur-de-lis will remind us that Galatia, a province of Asia Minor, derived its name from the Gauls, who about 240 years B.C. took possession of it by force of arms, and settled there.

Like the Epistle to the Romans, it treats of the great doctrine of justification by faith alone, which, as we have already stated, redeems us from the curse, *i.e.* the *Lake* of Fire.

Lake will give the date 57 A.D.

EPHESIANS. Den, 62 A.D.

The goddess Diana, standing upon a cave or *Den*, will suggest the fact that she was the idol of the Ephesians.

The famous Temple of Diana at Ephesus was esteemed one of the Seven Wonders of the World. So besotted were the inhabitants of this great city, with their superstitious arts, luxury, and lasciviousness, that it may be rightly called a *den* of infamy.

Den will give the date 62 A.D.

10. PHILIPPIANS.

Den, 62 A.D.

A horse, or filly feeding on hips (for Philip), by a den, near which is a waterfall, will suggest the name and date of this epistle, together with the fact that Paul wrote it "weeping."

Den will give the date 62 A.D.





PLATE II.

1. Colossians.

Den, 62 A.D.

A large (or colossal) letter suspended from the roof of a den.

In this epistle, the glory of the person and office of Christ is the subject; on which he founds a caution, that being complete in Christ, we have no further need of Mosaic ceremonies or human philosophy, lest we fall into a *den* of darkness.

Den will give the date 62 A.D.

2. I. THESSALONIANS.

Line, 52 A.D.

This sail alone (for Thessalonians) on the waters, connected by a line to a quay, will suggest the name and date of this epistle.

Thessalonica was the chief city of Macedonia, and a sea-port. We may suppose this ship, or this sail alone, has Timothy on board, who was coming from Athens, at the request of St. Paul, to confirm the Thessalonians in their faith and their general line of conduct, and to comfort them under the persecution of the Jews.

Line will give the date 52 A.D.

3. II. THESSALONIANS.

Lime, 53 A.D.

These sails alone, lying off a chalk, or lime cliff, will suggest the name and date of this epistle.

The burning property of *lime* will suggest also the object of this epistle, which was to correct a mistake of the Thessalonians, who imagined that the day of judgment, and consequently the burning of the world by fire, was near at hand.

Lime will give the date 53 A.D.

4. І. Тімотну.

Dale, 65 A.D.

A moth (for Timothy) fluttering over some Asiatic trees in a dale, will suggest the name and date of this epistle; also the fact that he was a native of Asia Minor, and of the City of Lystra.

We may observe, that the conversion of Timothy by St. Paul, was as great a change of nature, as that which the worm or chrysalis undergoes when it becomes a *moth*, and flutters among the trees in the flowery *dale*.

Dale will give the date 65 A.D.

5. II. TIMOTHY.

Dike, 67 A.D.

Two moths, flying along a dike, upon which is a cross, will suggest the name and date of this epistle; also the Apostle Paul's impression of his own martyrdom—to him death appears already abolished, and heaven open (2 Tim. i. 10), or that he had already crossed the gulph, the dike, that separated him from heaven.

Dike will give the date 67 A.D.

6. TITUS.

Dale, 65 A.D.

A tight house (for Titus), or nest of the titmouse, upon a tree growing in a dale, will suggest the name and date of this epistle.

Titus, according to ecclesiastical history, was the first Bishop of Crete. In this epistle the duties of the humblest ranks of life are set forth; people of all degrees, all places, whether high or low, dwelling on hill or in dale, even slaves, are called upon to adorn the doctrines of the Gospel by a holy example.

Dale will give the date 65 A.D.

7. PHILEMON.

Den, 62 A.D.

A lemon tree growing out of a den, in which there are broken fetters and a chain, will suggest the name, date, and subject of this epistle.

Onesimus, the slave of Philemon, had run away, and wandered to Rome, where he met with Paul, then a prisoner in his *den* there, through whom he was converted to Christianity.

The object of this epistle, of which Onesimus was the bearer, was to persuade his master to receive him back, not merely as a slave, but with feelings of esteem as a fellow-christian.

Den will give the date 62 A.D.

8. Hebrews.

Dim, 63 A.D.

An arm and hammer striking a heart upon an anvil by the *dim* light of the forge, will suggest the date of this epistle.

We may observe that he bruises (for Hebrews), i.e. Paul, the hard hearts of the Jews by the force of his reasoning. By faith alone could the

Jew be brought to renounce his religion, which was a ritual of much outward splendour, the divine appointment of which was as evident to him as the sun at noonday, for one which, as far as the natural senses could perceive, was dim and dark.

Dim will give the date 63 A.D.

9. James.

Den, 62 A.D.

A jay sitting upon a cross, fixed in a den, will suggest the name and date of this epistle.

James the Less was the first Bishop of Jerusalem; he suffered martyrdom in being thrown from the battlements of the Temple.

Den will give the date 62 A.D.

10. I. PETER.

Lyre, 54 A.D.

A man playing on a *lyre*, with a key (the symbol of Peter's office) hanging to his girdle, will suggest the name and date of this epistle.

There is one fact in which Peter stands preeminent above the rest of the Apostles, that, as on the day of Pentecost he was the first to preach the Gospel to the *Jews*; so also in his mission to Cornelius, the Roman soldier, he was the first to preach to the *Gentiles*; and in this sense the keys of the kingdom of heaven were given to him, that he might be the first to unlock to mankind, and open before them the unsearchable riches of Christ.

Lyre will give the date 54 A.D.



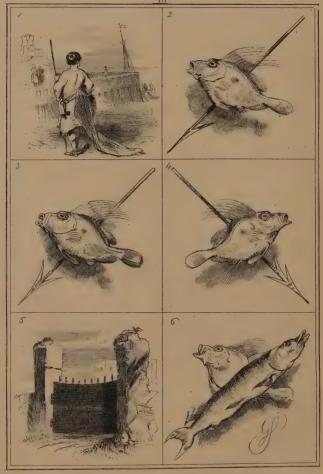


PLATE III.

1. II. PETER.

Dike, 67 A. D.

A dike and a fisherman, with two keys hanging at his girdle, will suggest the name and date of this epistle.

Lardner observes, "that Peter's two epistles are monuments of a divine inspiration, and of the fulfilment of Christ's promise to Peter and Andrew: 'Follow me, and I will make you fishers of men.'"

Dike will give the date 67 A.D.

2. I. John.

Pike, 97 A. D.

A *john-dory* and a *pike* will suggest the name and date of this epistle.

To establish the Church, therefore, in sound views respecting the person and office of Christ, his human and divine nature, and his atonement, are as strikingly the objects of this epistle as that the fish here is struck by a *pihe*.

Pike will give the date 97 A.D.

3. II. John.

Pike, 97 A.D.

A john-dory struck by a pike having two barbs.

The two barbs of the pike may remind us of the two opinions concerning this epistle: one, that it is addressed to a particular church; the other, that it was addressed to a woman and a mother, particularly to guard her against the prevailing error of the times respecting the person of our blessed Lord.

Pike will give the date 97 A.D.

4. III. John.

Pike, 97 A.D.

A john-dory with a pike having three barbs. The three barbs may suggest three things: first, that the epistle was addressed to Gaius; secondly, that he was given to hospitality to the Christians; thirdly, that he was an eminent Christian himself.

Pike will give the date 97 A.D.

5. Jude.

Gate, 71 A.D.

A rude (for Jude) gate will suggest the name and date of this epistle.

The design of this epistle was to guard the Christian Church against those false teachers who opened widely the *gate* of immorality, by resolving the whole of Christianity into the outward profession of the Gospel.

Gate will give the date 71 A.D.

6. REVELATION.

Pike, 97 A.D.

Real relation (for Revelation).

A john-dory and a jack (or pike) will suggest the name and date of this book.

The revelation contained in this book was made by our blessed Lord to John, during his exile in the Isle of Patmos, and was published not long before his death, 97 A.D.

As the *pike* is to be found in almost every stream, so the Gospel is now spreading over the earth "as the waters cover the sea."

Pike will give the date 97 A.D.

PLATE IV.

[N.B. The true date of the birth of our Lord is four years earlier than the common era, A.D.]

1. BIRTH OF CHRIST.

Yule, 5 A.D. Luke ii. 1-8.

The yule log on the hearth doth lay, Hear Christmas Carols' roundelay!

Yule will give the date 5 A.D.

2. SLAUGHTER OF THE CHILDREN AT BETHLEHEM.

Oil, 5 A.D. Matt. ii. 16, 17, 18.

An oil cruse among dying lilies.

Not oil, nor Gilead's balm, can cure The wounds the Innocents endure.

Oil will give the date 5 A.D.



3. BAPTISM OF CHRIST.

End, 26 A.D. Matt. iii. 13 to the end.

An instrument for circumcision, the *end* of which is broken, lying on a broken altar beside a river, will suggest the date of the origin of Baptism.

The end of every Jewish rite, Dies on the dawn of Gospel light.

End will give the date 26 A.D.

4. The Calling of Matthew. Nook, 27 A.D. Matt. ix. 9.

A trumpet in a nook, which is matted.

Christ calls, and every nook resounds,

Matthew henceforth with zeal abounds.

Nook will give the date 27 A.D.

5. MARRIAGE AT CANA IN GALILEE. John ii. Nook, 27 A.D.

A true-lover's knot fastened to a cane standing in a nook.

This miracle done in no nook, nor a corner, Should silence for ever the infidel scorner.

Nook will give the date 27 A.D.

6. BUYERS AND SELLERS DRIVEN FROM THE TEMPLE. John ii.

Nook, 27 A.D.

A scourge standing in a nook of the Temple.

No nook in the Temple holds buyer or seller, For our Saviour himself was the righteous expeller.

Nook will give the date 27 A.D.





PLATE V.

1. Christ's Commission to the Twelve Apostles. Matt. x.

Nave, 28 A.D.

A nave of a church with twelve pillars.

Christ's commission to twelve resounds through the nave

And the choirs of our churches, erected to save.

Nave will give the date 28 A.D.

2. Christ's Walk on the Sea. Matt. xiv. Navy, 28 A.D.

A cross floating on the sea.

This Christian navy floating on the sea, Declared Christ's walk a miracle to be.

Navy will give the date 28 A.D.

3. Mission of the Seventy. Luke x. Noah, 28 A.D.

The ark of *Noah*, with seven windows, and the number X on her stern.

Christ sent the Seventy through the land, By two and two, or hand in hand.

Noah will give the date 28 A.D.

4. CRUCIFIXION OF CHRIST. Matt. 27.

Neap, 29 A.D.

Death with his broken scythe on the sea shore under the influence of the Cross.

Though neap tides gradually decay, O'er sin and death the Cross bears sway.

Neap will give the date 29 A.D.

5. St. Peter's Address to the Assembled Sanhedrim. Acts iv.

Muse, 30 A.D.

A female figure with the keys at her girdle will remind us of the Muse and St. Peter.

When Peter the Sanhedrim addressed, The Muse of eloquence fired his breast.

Muse will give the date 30 A.D.

6. Death of Ananias and Sapphira. Acts v. Mute, 31 A.D.

A mute standing between two coffins.

Ananias and Sapphira's fruit, Their lying tongues are here struck mute.

Mute will give the date 31 A.D.

7. The Appointment of Seven Deacons.

Acts vi.

Moon, 32 A.D.

The *Moon*, and the constellation of the Great Bear, with its seven principal stars.

The moon and stars illume the night; These deacons to the church gave light.

Moon will give the date 32 A.D.

8. MARTYRDOM OF St. Stephen. Acts vii.

Moor, 34 A.D.

A moor-hen stoned to death.

Stoned innocently! see the moor-hen! Just picture of the Martyr Stephen.

Moor will give the date 34 A.D.



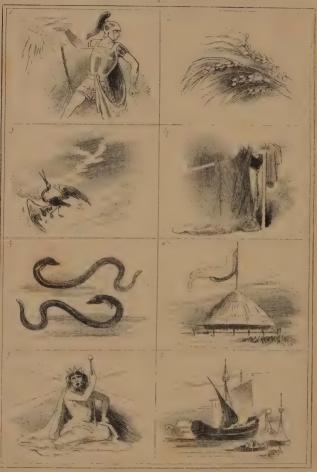


PLATE VI.

1. Conversion of Saul, afterwards called Paul. Acts ix.

Mail, 35 A.D.

A man in *mail* armour, and a ray of light striking his heart.

Armed in mail, and on his way, Pierced to the heart by a Christian ray.

Mail will give the date 35 A.D.

2. St. Peter visits Cornelius, a Roman Centurion. Acts x.

Ears, 40 A.D.

Ears of corn.

Both heart and ears Cornelius gave To Peter's message sent to save.

Ears will give the date 40 A.D.

3. Death of Herod Agrippa. Acts xii. Roar, 44 A.D.

A thunder-cloud has discharged a bolt upon a heron (for Herod), and made the bird to roar like thunder.

The thunders roar along the skies, When Herod King Agrippa dies.

Roar will give the date 44 A.D.

4. St. Paul's first Apostolical Journey.
Acts xiii.

Rail, 45 A.D.

A rail with a cloke, or Paul, upon it.

Jews rail in vain against the Christian rock, And Paul who journeyed first from Antioch.

Rail will give the date 45 A.D.

5. St. Paul's second Apostolical Journey.

Acts xv.

Eels, 50 A.D.

Two eels to suggest two journeys.

Eels in the picture represent
When Paul his second journey went.

Eels will give the date 50 A.D.

6. St. Paul's third Apostolical Journey.

Acts xviii.

Ell, 55 A. D.

An *ell* measure and flag upon a *three*-cornered made rick, to shew the date and third journey of St. Paul.

We mark this journey by a stick, And place an ell upon a rick.

Ell gives the date 55 A.D.

7. St. Paul commences his Voyage to Rome as a Prisoner. Acts xxvii.

Ides,* 60 A.D.

Eolus blowing furiously March winds from the four quarters of the compass.

> When Paul a prisoner went to Rome, To him the *Ides* of March were come.

Ides will give the date 60 A.D.

* The *Ides* of March were always deemed unlucky by the Romans: Julius Cæsar was murdered at this time. 8. Paul's Fifth and last Journey.

Deal, 65 A.D.

Deal Downs, ships at anchor.

Christ by St. Paul in Britain set his seal, Centuries before St. Austin came to Deal.

Deal will give the date 65 A.D.

CHRONOLOGICAL TABLE;

WITH

THE DATE WORDS OF THE EVENTS

CONTAINED IN THIS VOLUME.

PLATE I.

The Times of the Writing of the Canonical Books called the New Testament.

					DATE WORD.			A.D
1.	Matthew	-	-	-	- Riot	-	~	41
2.	Mark -	-	-	-	- Ream		-	43
3.	Luke -	-	-	-	- Dot	-		61
4.	John -				- Pike			97
5.	Acts -	-	-	-	- Dim	~		63
	Romans	-	-	_	- Lake	-		57
7.	First and Se	cond (Corin	thians	- Lake	2	_	57
0	Galatiana				- Lake	94		57
9.	Ephesians			_	- Den			62
10.	Ephesians Philippians	-	_ `	-	- Den			
			Рт. 4	TE II	•			
			- 1111		•			
1.	Colossians		-		- Den	-	-	62
2.	First Thessal	onian:	s	- '	- Line	-	***	52
3.	Second Thes	saloni	ans	-	- Lime	-	-	53
4.	First Timothy	y	100	-	- Dale		-	65
5.	Second Timo Titus -	thy	-	100	- Dike		-	67
6.	Titus -		~	-	- Dale		-	65
7.	Philemon	-	100		- Den	<u>-</u>	-	62
8.	Hebrews		-	-	- Dim	-	-	63
9.	James -	_	_	-	- Den		-	62
10.	First Peter		-	-	- Lyre	-1	~	54
					V			
			PLAT	E III	ī.			
								- 1-
	Second Peter		-	-	- Dike	7		67
	First John		EN.		- Pike	~		97
	Second John		-		I DICC			97
	Third John		-	-04	- Pike			97
	Jude -		- "	-	- Gate	-		71
6.	Revelations	-		-	- Pike	-		97

PLATE IV.

Principal Facts with their Dates, in the New Testament.

	DA	TE WORD.		A	A.D.							
1.	Birth of Christ Slaughter of the Children at	Yule	-	-	5							
2.	Slaughter of the Children at											
	Bethlehem	Oil		-	5							
3.	Bethlehem Baptism of Christ	End	-	-	26							
4.	Calling of Matthew	Nook	~	-	27							
5.	Calling of Matthew Marriage at Cana in Galilee -	Nook	-		27							
6.	Buyers and Sellers driven from											
	the Temple	Nook	-	_	27							
PLATE V.												
1.	Christ's Commission to the											
	Twelve Apostles	Nave	-	-	28							
2.	Christ's Walk on the Sea -	Navy	-	-	28							
3.	Mission of the Seventy	Noah	-		28							
4.	Crucifixion of Christ	Neap	-	-	29							
5.	St. Peter's Address to the	-										
	assembled Sanhedrim -	Muse	-	-	30							
6.	Death of Ananias and Sapphira	Mute	-	-	31							
	Appointment of Seven Deacons		-	-	32							
8.	Martyrdom of St. Stephen -	Moor	-	-	34							
	•											
PLATE VI.												
1.	Saul's Conversion	Mail	_		35							
2.	St. Peter visits Cornelius -	Ears	_	_	40							
3.	Death of Herod Agrippa -	Roar	_	_	44							
4.	St. Paul's first Apostolical											
	Journey	Rail	-	_	45							
5.	Journey St. Paul's second Apostolical											
	Journey	E els	_	_	50							
6.	Journey											
	Journey	Ell	-	_	55							
7.	St. Paul commences his Voyage											
	to Rome, as a prisoner -	Ides	-	-	60							
8.	St. Paul's fifth and last Journey	Deal	_	-	65							

MEMORIAL VERSES,

ADAPTED TO THE GREGORIAN ACCOUNT, OR NEW STYLE.

TO KNOW IF IT BE LEAP-YEAR.

Leap-year is given, when four will divide The cent'ries complete, or odd years beside.

Example for 1752.

4) 52 (0 Leap-year.

13

Example for 1800.

4) 18 (2 not Leap-year.

4

TO FIND THE DOMINICAL LETTER.

Divide the cent'ries by four; and twice what does remain,

Take from six; and then add to the number you gain The odd years and their fourth; which, dividing by seven,

What is left take from seven, and the letter is given.

Example for 1752.

BY THE DOMINICAL LETTER, TO FIND ON WHAT DAY OF THE WEEK ANY DAY OF THE MONTH WILL FALL THROUGHOUT THE YEAR.

At Dover dwells George Brown, esquire, Good Christopher Finch, and David Frier.

Example for May 9, 1752.

A being the Dominical Letter.

1 May = B = Monday

7

8 = Monday

1

9 = Tuesday.

TO FIND THE GOLDEN NUMBER, CYCLE OF THE SUN, AND ROMAN INDICTION.

When one, nine, three, to the year have added been, Divide by nineteen, twenty-eight, fifteen: By what remains each cycle's year is seen.

Examples for 1752.

1752 1752 1752 1 9 1753 (92 28) 1761 (62 43 81 5 = G. No. 25 = Cy. S. 1752 3 15) 1755 (116
$$\frac{25}{105}$$
 15 = Rom. Indict.

A GENERAL RULE FOR THE EPACT.

Let the cent'ries by four be divided; and then
What remains multiplied by the number seventeen;
Forty-three times the quotient, and eighty-six more
Add to that; and dividing by five and a score;
From eleven times the prime, subtract the last quote,
Which, rejecting the thirties, gives th' epact you
sought.

Example for 1752.

TO FIND THE EPACT TILL THE YEAR 1900.

The prime wanting one, multiplied by eleven, And the thirties rejected, th' epact is given.

Example. G. No. = 5 1 4 11 30) 44 (1 14 = Epact.

TO FIND EASTER LIMIT, OR THE DAY OF THE PASCHAL FULL MOON, FROM MARCH 1, INCLUSIVE.

Add six to the epact, reject three times ten, What's left take from fifty, the limit you gain: Which, if fifty, one less you must make it, and even When forty-nine too, if prime's more than eleven.

Example.

Epact = 14

6

20

50

30 = Limit.

TO FIND EASTER-DAY.

If the letter and four from the limit you take,

And what's left from next number which sevens will

make;

Adding them to the limit what last does remain, You the days from St. David's to Easter obtain.

TO FIND THE AGE OR CHANGE OF THE MOON.

Janus 0, 2, 1, 2, 3, 4, 5, 6, 8, 8, 10, 10, these to the epact fix, The sum, bate 30, to the month's day add, Or take from 30, age, or change, is had.

Example, March 10, 1752.

Epact = 14

1 = No. of the Month.

15

10 = day of the Month.

25 Days = Moon's Age.

30

15

15 March = Change.

TO FIND THE TIME OF THE MOON'S COMING TO THE SOUTH, AND OF HIGH WATER AT LONDON BRIDGE.

Four times the moon's age, if by five you divide, Gives the hour of her southing: add two for the tide.

Example.

Moon's Age, 9 days

4

5) 36 (7 h.

 $12 \text{ m} = \frac{1}{5} \text{ h}.$

7 h. 12 m. p.m. = Southing.

2 12 = High Water.

9



JEWISH SECTS:

WITH NOTICE OF SOME OTHER ORDERS OF MEN MENTIONED IN SCRIPTURE.

1. SCRIBES, LAWYERS, 6. HERODIANS.

DOCTORS OF THE 7. GALILEANS.

LAW. 8. PUBLICANS.
2. PHARISEES. 9. PROSELYTES.

3. SADDUCEES. 10. SAMARITANS.

4. ESSENES. 11. EPICUREANS AND

5. NAZARITES. STOICS.

WHILE there was a Divine Oracle in the Temple, and while there were prophets, that is, men inspired by God to reveal and explain his will, there were no sects amongst the Jews. But when, upon the death of Malachi, the spirit of prophecy ceased, and the law of God began to be explained by weak and fallible men, then divisions took place, and sects began to be formed.

"The whole body of the Jewish nation," remarks Beausobre, "may be divided into two general sects; the Karaites and the Rabbinists.

The Karaites are those that adhere to the plain and literal sense of the Holy Scripture, rejecting all manner of tradition as of Divine authority. The Rabbinists, otherwise called the Cabalists, or Talmudists, are those, on the contrary, who own and receive the oral or traditionary law as Divine."

The chief source of all the Jewish sects was the difference of opinion as to the oral or traditionary law, which some persons held to be of equal authority with the written law of Moses. They supposed that this traditionary law had been handed down from Moses; that he received it from God while on Mount Sinai; and that by the tradition of the elders, or great national council which he established, it had descended to every succeeding generation.*

1. Scribes, Lawyers, Doctors of the Law.

These three titles appear to have been, in the time of our Lord, only different names for one

* These traditions were, about the second century after Christ, reduced to writing, called the Mishna. Comments were made upon it, which were called Gemara. The Mishna and Gemara, that is, the text and its comment together, made what is called the Talmud.

class of persons. Those whom St. Luke* calls Doctors of the Law, he soon afterwards † calls Scribes: and he whom St. Matthewt calls a Lawyer, is spoken of by St. Marks as one of the Scribes. Probably the origin of all sects was from the Scribes, who were not themselves a distinct sect, but their original employment being that of copying the Law, they gradually became expounders also, and, differing from each other, drew away disciples after them. It was in order to give weight to their various interpretations of the Law that they attempted to shew, first, that those interpretations were founded on tradition; and then, as the next step, that that tradition was of Divine appointment. It was their gross perversion of the written Word of God, by their additions, corruptions, and misinterpretations, which contributed so much to the blindness of the Jews in rejecting their Messiah. They had been taught by these Scribes, sitting in Moses's seat, to expect Him as a temporal prince; and therefore when He asserted that his kingdom was not of this world, they sought to slay Him. -John xviii. 36.

[†] Luke v. 21. § Mark xii. 28.

2. The Pharisees.

These persons formed the most numerous and important sect of the Jews. They derived their name from a Hebrew word, *Pharush*, which signifies 'separated,' or 'set apart,' because they separated themselves from every other sect, as more holy in their religious observances.* They believed in the existence of angels and spirits, and in the resurrection of the dead; but the distinguishing feature of their belief was their observance of the tradition of the elders.

Among these traditions the following may be noticed. They washed their hands before and after meat; + and not only did they consider this to be a religious duty, but looked upon its omission as a crime equal to fornication, and by excommunication; punishable "he that taketh meat with unwashen hands," says one of the rabbies, "is worthy of death." Again, if a son made a formal devotion to sacred purposes of those goods which he could afford for the relief of a parent, they considered him as exempt from the duty of succouring his parent; thus encouraging a direct violation of the fifth Commandment, and in so doing destroying morality at its very

^{*} Acts. xxvi. 5. † Matt. xv. 2; Mark vii. 3.

source. The effect produced on their character by thus rendering the Word of God of none effect through their traditions, was a disregard of the weightier matters of the law, justice, and mercy; and an allowance of hypocrisy, covetousness, self-righteousness, and contempt of others.

—Luke xviii. 9.

They were the bitterest enemies of our Lord, and more hopeless of amendment, as He declared, than harlots, though they fasted frequently, prayed much, and paid tithes, even of the smallest herbs.—Matt. xxi. 31.

How defective does this prove those motives to be, which, like theirs, regard the praise of man more than the praise of God; how defective that righteousness which, though abounding in outward duties, fails to control the heart! How self-deceived are the self-righteous! By careful study of their character as given in the Gospels and Acts, much of the mystery of the iniquity of the human heart is discovered to us.—Matt. ix. xv. xvi. xix. xxiii.; Mark x.; Luke v. vii. xi. xiv. to xvii.; John vii. 32; ix. 15; xi. 47; xii. 19.

3. The Sadducees.

The members of this sect denied altogether the authority of tradition. In their anxiety to establish the freedom of the human will, they were gradually led to assert that there was no controlling Providence over the affairs and actions of men. At first maintaining that men ought to serve God out of pure love, not from hope of reward or fear of punishment, and that virtue, even in this life, was its own reward, they were led on to assert that there is no future state of reward and happiness; * and then, by an easy step, that there is neither angel nor spirit: and such doctrines, accommodated to the strong and depraved passions of the young, affording ample scope for worldly gratification of the opulent, and acceptable to those who prided themselves on the sufficiency of human reason, were readily embraced by such persons. The Sadducees, however, were not numerous, though at times they filled important posts. Caiaphas, the High Priest who condemned our Lord, was a Sadducee. See Acts iv. 6: v. 17.

Too many, in every age, act, like the Sadducees, upon the principle, "Let us eat and drink, for to-morrow we die."

"The tendency of infidelity to the destruction of social order, is illustrated by a remark of

^{*} Matt. xxii. 23; Acts xxiii. 8.

Josephus on this sect; that the Sadducees, whose tenets were the denial of a moral government and a future state, were distinguished from other sects by their ferocity, and again, for their inhumanity in their judicial capacity."—R. Hall. Josephus says, Herod was a Sadducee. This makes the remarks of Herod concerning John the Baptist a striking instance of the power of conscience overcoming, against a man's own will, the sophistries of infidelity.—Matt. xiv. 2. Luke ix. 7.

4. The Essenes.

The persons who were known by this name, differed both from the Pharisees and Sadducees: from the Pharisees, in their not relying on tradition, or paying any strict regard to the ceremonial law; from the Sadducees, in their belief of a future state, and in their self-denying habits.

Their great error was refining upon Scripture. While holding the Word of God in the greatest reverence, they yet neglected its plain and literal meaning, and indulged in allegorical and mystical interpretations, and from their contemplative habits were induced to intrude into things which were not revealed.

They are not mentioned by name in the New

Testament; but St. Paul is supposed to have alluded to them in *Col.* ii. 18, and also in his Epistle to the Ephesians, and in his First Epistle to Timothy. Though we retire from the world, spiritual pride may follow us.

5. The Nazarites.

Of these we read both in the Old and New Testament, and they were of two sorts:

- 1. Those who were devoted by their parents to God in infancy, or before birth; as Samson, Samuel, and John the Baptist.
- 2. Those who devoted themselves, either for life or a limited time. *Acts* xviii. 18; xxi. 24. For the law of the Nazarites, see *Numb*. vi.

6. The Herodians.

This may be considered rather as a political than a religious sect. Its members were strongly attached to the family of Herod; of particularly profligate principles; and, as appears from comparing *Mark* viii. 15, with *Matt*. xvi. 6, chiefly Sadducean in their religious tenets. Political expediency was the rule of their conduct. Herod being made and continued king by the authority of the Romans, they were, though Jews, easily

reconciled to conform to Roman customs in some particulars which were forbidden by the Mosaic law.

7. The Galileans.

In one respect, the members of this party appear in striking contrast to the Herodians, inasmuch as they were distinguished by the constant attempt to shake off the authority of the Romans. They at length infected the whole nation with their turbulent spirit, which ended in the destruction of their capital by Titus. Jehovah being in so peculiar a sense their King, they perverted this into the doctrine that tribute was due to God only; and that religious liberty and the authority of the Divine laws were to be defended by force of arms.

Such passages as Rom. xiii. 1, etc.; 1 Tim. ii. 1, etc.; 1 Peter ii. 13, etc. would be peculiarly suitable to preserve us from such an abuse of Christian liberty.

8. The Publicans.

The Publicans, though generally Jews, were a class of men peculiarly odious to their countrymen. At one time they are coupled with hea-

thens,* at another with harlots,+ always with sinners. † We learn from the Talmud, and it seems to be implied from Matt. xvii. 17, that a Jew, on becoming a publican, was excluded from the religious society to which he had previously belonged; and the office and characters of publicans will explain the reason of this. They were tax-gatherers, and collectors of customs due to the Romans, and thus became associated, in the mind of a Jew, with the loss of what men hold to be most dear to them, money and liberty; and as the characters of men are formed more by the temptations than the duties of their station, these publicans, having the opportunity, by farming the taxes, of practising injustice, were notorious extortioners. This serves to magnify the grace of God in such characters as Zaccheus§ and Matthew.

"Who can now plead the disadvantage of his place, when he sees a publican come to Christ. No calling can prejudice God's gracious election."

—Bp. Hall.

^{*} Matt. xviii. 17.

[§] Luke xix. 2-10.

[†] Matt. xxi. 32.

^{||} Matt. ix. 9.

[‡] Matt. ix. 11.

9. The Proselytes.

This name was given to those Gentiles who took upon themselves the obligations of the whole Mosaic law, but were not yet admitted into the congregation of the Lord as adopted children. Gentiles were allowed to worship and offer sacrifices to the God of Israel in the outer court of the temple: Josephus mentions Alexander the Great, Antiochus, and Ptolemy, as having all worshiped and offered sacrifices in the Temple: and some of them, persuaded of the sole and universal sovereignty of the Lord Jehovah, might renounce idolatry without embracing the Mosaic law; "but such persons," remarks Bishop Tomline, "appear to me never to be called Proselytes in Scripture, or in any Christian writer." Probably of this number were Naaman,* the Ethiopian, + and the Roman centurion; t see also Acts ii. 10; vi. 5; xiii. 43.

10. The Samaritans.

For an account of their origin, see 2 Kings xvii.; from which it will appear that they were

^{* 2} Kings v. 15, 17. † Acts viii. 26, etc. ‡ Acts x. 1.

partly of heathen and partly of Jewish extraction. The fourth chapter of the Gospel of St. John will also give a view of their religious state in the time of our Lord.

Governing themselves exclusively by the five Books of Moses, in which the place where God would set his name was not mentioned, they, in a spirit of opposition to the Jews, on their return from the Babylonian captivity, fixed, under the direction of Sanballat, the Cushite,* their temple on Mount Gerizim, because it was the spot from which the blessings were pronounced on the entering of the Israelites into Canaan; thus illustrating the remark, that error has always some association with truth, and that, in religion, error is generally the perversion of truth to gratify a worldly mind.

11. Epicureans and Stoics.

In Acts xvii. 18, these two celebrated sects of Grecian philosophers are mentioned. The Epi-

^{*} This Sanballat, sent by Darius Codomannus, the last king of Persia, to be governor of Samaria, is not to be confounded with Sanballatt the Horonite or Moabite (Neh. xiii. 28), who, in the reign of Darius Nothus, opposed Nehemiah.—Hales.

cureans either doubted the existence of gods altogether, or denied that they exercised any providence over the world.

The Stoics professed to believe both the existence of the gods, and their providence in the world; but they attributed all human actions to fixed and unalterable fate, to which they conceived the gods themselves to be subject, and thus destroyed the foundation of all religion as much as the atheistical Epicureans did. The applicability of St. Paul's speech to persons holding such opinions is very remarkable.

In conclusion, it may be remarked, that in all ages one of the chief sources of division in the church has been that which divided the Jewish church, a disregard of "the sufficiency of the Holy Scriptures for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—Sixth Article of the Church of England.

HISTORY OF THE JEWS IN THE PERIOD

THE OLD AND NEW TESTAMENT.

In closing the account of the Books of the Old Testament, it seems desirable to give a slight sketch of the history of the Jews during the intermediate period.

The Political History of the Jewish Nation in the interval between the close of the Old Testament and the coming of our Blessed Lord.

This, as gathered principally from the Books of Maccabees and Josephus, may be thus briefly stated. The inspired history leaves the Jews subject to the Persians. When that power was overthrown by Alexander the Great, B.C. 330, they became subject to him, and, on his death, to his successors, forming a part of the Egyptian monarchy. During this period many thousands of them were carried into Egypt, and their Scriptures translated into the Greek language. After this the Jews were subject to the Syrian monarchy During this period they were so violently per-

secuted by Antiochus Epiphanes (B.C. 168), as to be altogether deprived, for three years and a half, of their civil and religious liberties. He went so far as to dedicate the Temple of Jehovah to Jupiter Olympus, erecting his statue on the altar of burnt-offering, and punishing with death all that could be found acting contrary to his decree; this rousing them to resistance, they were restored to liberty by the piety and bravery of the family of the Maccabees. These princes continued to flourish with diminished splendour, and in subserviency to the Roman power, till the days of Herod, an Idumean by birth, but of the Jewish religion, who conquered and deposed the family of the Maccabees, and was appointed king of the Jews by the Romans: under him our Lord Jesus Christ was born, and then, and not till then, was the power of life and death taken away from the Jewish nation.

The Moral History of the Jewish Nation in the interval between the close of the Old Testament and the coming of our Blessed Lord.

This period of four hundred years presents the same illustration of human depravity as their former history had done. A striking effect of the Babylonish captivity was to destroy in them all tendency to idolatry, to which before that event they had always been so prone; but it presented their depravity under a new shape, that of zeal for the form of religion, while they denied its power. Multiplying human traditions, and teaching for doctrines the commandments of men, they made the Word of God of none effect: and neglecting the only standard of truth, they were divided into numberless sects, and were filled with contempt of each other, and of the world around them.* Their very teachers are described by our Lord+ as full of hypocrisy and iniquity; and their doctrines such as rendered those who embraced them twofold more the children of hell than before.

If, with this view of the moral state of the

^{*} Rom. ii. 17—20. 1 Thess. ii. 15. Acts xxii. 21, 22.
† Matt. xxiii.

Jews at the time of our Lord's advent, we connect the account given by Mosheim of the Gentile world*—that, under every advantage which the wisdom of this world could give, Polytheism was increasing among the vulgar, while among the learned, the prevailing systems of philosophy were the Epicurean and the Academic, which struck at the foundation of all religion-we may see at what a crisis of the world's state its Redeemer appeared. Who then can doubt the necessity for His coming, or not admire the providence by which the time of it was determined? Nor let us forget the purpose for which He came. and that the great event for which we should be preparing, is His second coming to judgment. -Titus ii. 11-14; 2 Cor. xiii. 5; Luke vi. 47 -49; Psalm cxxxix. 23, 24.

^{*} Vol. i. p. 32, etc.

THE GOSPELS.

Gospel means good tidings; and this name is applied to the first four books of the New Testament, which contain a history, or rather such memoirs as it pleased the Holy Spirit should be recorded, of the life of our Lord Jesus Christ, God manifest in the flesh, the Saviour of the world.* Hence, also the writers, Matthew, Mark, Luke, and John, are called Evangelists, as being the bearers of these good tidings. St. Matthew and St. Luke trace this history from our Lord's conception by the Holy Ghost; St. Mark and St. John begin their accounts with his public appearance at his baptism.

The following consideration will throw great light on the reading of the Gospels—that some things were not made known, or not so clearly made known by our Lord to his disciples, till towards the close of his ministry.† The importance of this view of his ministry will appear in its explaining what might otherwise seem to present a difficulty to one just entering on the

^{*} Luke ii. 10, 11.

[†] See Bp. Summer, "Ministerial Character of Christ." Chap. v. The gradual teaching of Christ.

study of the Bible; namely, the difference between his mode of teaching and that of his Apostles. The law and the prophets were until John.* John said enough to shew that he was acquainted with the peculiar object of our Saviour's coming to take away the sins of the world, + etc., but he did not enlarge upon it; he came preaching the baptism of repentance for the remission of sin, and proclaiming this warning -"the kingdom of heaven is at hand." Our Lord took up the truth, as his forerunner left it. enforcing the same elementary‡ doctrine of repentance, and urging it from the same consideration, "the kingdom of heaven is at hand." & Hence, in the Sermon on the Mount, our Lord enforces chiefly the spirituality of the moral law, touching very little on the doctrine of the atonement, the great doctrine of revelation, so much and so plainly insisted upon in the epistles; because just views of the spirituality of the moral law-that it reached to the most secret thoughts, condemning anger without cause as murder, and a wanton look as adultery-were (to

^{*} Luke xvi. 16. † Isa. lii. Dan. ix. 24, with John i. 29.

[‡] Heb. vi. 1.

[§] Mattt. iii. 2; iv. 17.

^{|| 1} Cor. ii. 2, etc.

those who had so lost sight of this) a necessary preparation for their reception of the doctrine of the atonement.—Gal. iii. 24.

Again, because the people were too prejudiced to be instructed more clearly, our Lord spoke to them in parables—a mode not at all followed by his Apostles,—parables which, in many cases, he left unexplained. For some time our Lord avoided an open disclosure of his character,* even forbidding others to declare it. He almost always calls himself the Son of Man, + and sometimes waves the assertion of his divinity, as in his conversation with the rich young man. He, generally, throughout the earlier part of his ministry, speaks of himself as not sent but unto the lost sheep of the house of Israel; † and when sending his disciples to preach, \ He forbids them to go into the way of the Gentiles, though it was one of the distinguishing features of his advent

^{*} Matt. xvi. 20. Mark iii. 11, 12. Luke iv. 41.

^{† &}quot;The title 'Son of Man' is in all the gospels found under the peculiar circumstances of its being applied by Christ to Himself, but of never being used of him, or towards Him, by any other person. It occurs seventeen times in St. Matthew's gospel, twelve times in St. Mark, twentyone times in St. Luke, and eleven times in St. John, and always with this restriction."—Paley.

[†] Matt. xv. 24.

[§] Matt. x. 5.

to be "a light to lighten the Gentiles."* This, to one just entering on the study of the Bible, might present difficulties, which are removed by the consideration that our Lord was carrying forward the same principle which had characterised the dispensation of mercy from the beginning, that of its gradual development. The doctrine of approaching the Mercy-seat of God, through Christ as our great High Priest, is one of the most distinguishing features of the Gospel. † But our Lord seems for the first time to allude to it in the discourse which He held with his apostles the very night before his crucifixion: # "hitherto have ye asked nothing in my name:" and though in that discourse He explained to them & more of the mysteries of the Gospel than he had previously done, He adds, "I have yet many things to say unto you, but ye cannot bear them now;" doctrines which (though He had touched upon them) yet even their minds were too prejudiced to receive, which it required his death, resurrection, and ascension to illustrate, and which they would

^{*} Luke ii. 32. Isa. xlii. 6.

[†] Heb. ii. 17. Rom. vii. 32. 34. Eph. ii. 4—18. Heb. iv. 14—16; vii. 23—25; x. 19. 22; xiii. 15, 16. 1 Peter ii. 4—6. 1 John ii. 1, 2.

[‡] John xvi. 24. § John xiv.—xvi. Matt. xxvi. 28.

not fully understand, until "He, the Spirit of Truth," had come to "guide them into all truth."—See Matt. xvi. 22; Mark ix. 32; Luke xviii. 34; xxiv. 25; Mark xvi. 14; Acts i. 6. Archbishop Magee remarks, that "until it was clearly established that Jesus was the Messiah, and until by his resurrection crowning all his miraculous acts, it was made manifest that He who had been crucified by the Jews was He who should save them and all mankind from their sins, it must have been premature to explain how this was to be effected."

To which a remark of Macknight may be added, "that our Lord came from heaven not so much to make the Gospel revelation, as to be the subject of it, by doing and suffering all that was necessary to procure the salvation of mankind, appointing his Spirit, after his ascension, to be its chief interpreter." And thus are we taught to look to the preaching of the Apostles in the Acts and to their Epistles (both dictated by that Spirit who is emphatically called the Spirit of Christ), for the full view of the Christian dispensation.

APPENDIX.

REPETES MOX; SIVE EST NATURÆ HOC, SIVE ARTIS.

Sat. iv. lib. 2.

Horace, in the above words, alluded to the Art of Memory (Mnemonica), more than once praised by Cicero, who has also given precepts for the improvement thereof, in the third book of Rhetoric addressed to Herennius, where he says, "The art consisted of fixing in the mind, upon certain conspicuous places, and on images formed of the things to be remembered and that were applied in order to those places; which last mentioned served instead of paper, and the images as so many words, whose regular application performed the office of writing." Quintilian

likewise mentions Mnemonics in his "Institutes of an Orator," and Pliny notices them in his "Natural History," though the original inventor was the Greek poet Simonides, who, at a feast, recited a poem in honour of Scopas, victor in wrestling at the Olympic games, who gave the entertainment; but having digressed in praise of Castor and Pollux, his patron would pay only half the sum promised, saving he must get the other part from those deities who had an equal share in his performance. Immediately after, Simonides was told that two young men on white horses must needs speak with him. He had scarce got out of the house, when the room fell down, all the persons in it were killed, and their bodies so mangled that they could not be known one from another; upon which Simonides recollecting the place where every one had sat, by that means distinguished them. Hence, it came to be observed that to fix a number of places in the mind in a certain order was a help to the memory. This action of Simonides was afterwards improved into an art, the nature of which is this: form in the mind the idea of some large place or building, divided into a great number of distinct parts, ranged and disposed in order; frequently revolve these in your thoughts, till able

to run them over one after another without hesitation, beginning at any part; then impress upon your mind many images of living creatures, or any other sensible objects most likely to be soonest revived in the memory. These, like short-hand or hieroglyphics, must stand to denote an equal number of other words, not otherwise so easily to be remembered. When therefore you have a number of things to commit to memory in a certain order, place these images regularly in the several parts of your building: and thus, by going over those parts, the images placed in them will be revived in the mind; which will give the things or words themselves in the desired order. The advantage of the images seems to be, that, as they are more likely to affect the imagination than the words, they will be more easily remembered. Thus, if the image of a lion be made to signify strength, and this word be one of those I am to remember, and is placed in the porch; when, in going over the several parts of the building, I come to the porch, I shall sooner be reminded of that image than of the word strength. This is the artificial memory both Cicero and Quintilian speak of; but seems, indeed, a laborious way; fitter for assisting to remember any number of unconnected words than

a continued discourse. Grecian orators also made use of the statues, paintings, ornaments, and other external circumstances, of the places where they harangued, for reviving, in progressive order, the topics and matter of their orations; and though among the Latins, Cicero averred that Mnemonics were the basis of his excellent memory, and their practice was cultivated by others, of whom Hortensius, Crassus, Julius Cæsar, and Seneca, are particularly noticed, yet it is not known that any modern orator has made use of this art; however, in allusion to it, we still callthe parts of a discourse places or topics, and say, in the first place, in the second place, etc.

The science appears to have lain dormant in after ages, till Raimond Lulleé, about the close of the thirteenth century, brought it once more into notice, and it has ever since been called "Lullé's Art."

Scepsius Metrodorus, Carneades, Hippias, and Theodectes, among the ancient Greeks, practised or wrote upon this method. The principal Romans are mentioned above. The writers upon the art, from the time of Lullé, to near the end of the seventeenth century, principally consisted of Marsilius Ficinus, Grataroli, Bruschius, Muretus, Schenkel, Martin-Sommer, Horstius,

Johnston, Morhof, and Paschius; with Gebelin in the eighteenth.

Muretus declares that he dictated between two and three thousand unconnected Greek, Latin, or Barbarous words, to a young Corsican practising that art, who immediately spoke them regularly in order, and afterwards repeated the same backwards without any error, asserting that he would undertake to say thirty-six thousand words in a similar manner.

Lambert or Lamprecht Schenkel, born at Bois-le-Duc, in 1547, acquired celebrity for his discoveries in the Mnemonic art, and to propagate these, he travelled through the Netherlands, Germany, and France; where his method was inspected by the great, and transmitted from one university to another. Schenkel brought himself through every ordeal, to the astonishment and admiration of his judges. The rector of the Sorbonne, at Paris, permitted him to teach his science at that university; and Marillon, Maître des Requêtes, gave him an exclusive privilege for practising Mnemonics throughout the French dominions. His auditors were, however, prohibited from communicating this art to others, under a severe penalty. Schenkel delegated the

licentiate Martin Sommer, and invested him with a regular diploma for circulating his art, under certain stipulations, through Germany, France, Italy, Spain, and the neighbouring countries. Sommer now (1619) published a Latin treatise on this subject, under the title of "Brevis Delineato de Utilitatibus et Effectibus admirabilibus Artis Memoriæ." In this he announces himself as commissioned by Schenkel to instruct the whole world.

"A lawyer," says he, "who has causes to conduct, may, by the assistance of my Mnemonics, stamp them so strongly on his memory, that he will know how to answer each client, in any order, and at any hour, with as much precision as if he had but just perused his brief. And in pleading, he will not only have the evidence and reasonings of his own party at his fingers' ends, but all the grounds and refutations of his antagonist also! Let a man go into a library, and read one book after another, yet shall he be able to write down every sentence of what he has read many days after at home. The proficient in this science can dictate matters of the most opposite nature, to ten, or thirty writers, alternately. After four weeks' exercise,

he will be able to class twenty-five thousand disarranged portraits within the space of a few minutes."

The Art of Memory is little more than the art of attention; and this method of it, which appears more connected with Egyptian hieroglyphics than has generally been thought, seems to consist in nothing else but a certain method of coupling or associating the ideas of things to be remembered, with the ideas of other things already disposed orderly in the mind, or that are before the eyes.

Many have been the attempts to assist the memory. Some have had recourse to medicine, such as Horstius, Marsilius Ficinus, Johnston, and others. That good health, a good digestion, and a mind free from care, are helps in this respect, is an old observation. That attention, application, frequent recapitulation, are necessary, is known to every one. But whether, besides natural health and parts, and the exercise of our faculties, art may not give a further assistance to memory has been a question.

Within the present century this science has been revived and greatly studied in Germany and France; Dr. Kluber published at Erlangen, in the year 1802, a German translation, illus-

trated by notes, of "Gazypholium Artis Memoriæ per Schenkelium," which the Doctor has entitled "Compendium of Mnemonics, or the Art of Memory, at the beginning of the seventeenth century, by L. Schenkel and M. Sommer;" but the modern restorer of this art is M. Aretin, who exacted from his pupils a promise not to write down his lectures; and though he permitted one pupil, M. Kaestner, to teach at Leipsic, yet it was on the express condition of not allowing his hearers to write. According to a book, said to have been composed by a child of twelve years of age, in the catalogue for the September fair at Leipsic, 1806, Mnemonica may be so taught as to give a memory to individuals of every age.

In France, the celebrated astronomer M. de Lalande bears testimony to the following facts: "I have witnessed the extraordinary effects produced on the memory by the method of M. de Feinaigle: one of his pupils is able to repeat, in any order, without the least mistake, a table of fifty cities in all parts of the world, with the degrees of longitude and latitude in which they are situated; the same is the case with chronology: in the 'Annuaire' I have inserted 240 dates from ancient and modern history, and

M. de Feinaigle's scholars repeat them all—an astonishing aid in the study of geography and history!"

Neither has this science been unattended to in Great Britain; for, besides Johnston, already mentioned, who was a Scotch physician, practising at the courts of James and Charles I., Mnemonics are frequently mentioned by the great Chancellor Bacon, as in his "Treatise on the Advancement of Learning;" his "Natural History," wherein he states, "The brains of some creatures, when their heads are roasted, taken in wine, are said to strengthen the memory: as the brains of hares, hens, deer, etc. and this faculty seemeth to be incident to those creatures that are fearful." In the tract "De Augmentis Scientiarum," Bacon recommends theatrical action as an assistant to memory, and also alludes to the system of Simonides as founded on the theory of emblems, by saying, "Emblem reduceth conceits intellectual to images sensible, which always strike the memory more forcibly, and are therefore the more easily imprinted than intellectual conceits." In the "Novum Organum" the science is again mentioned under the appellation of "Order or Distribution in respect to

places, furniture, persons, animals, plants, words, letters, characters, etc."

Dr. Thomas Fuller, the author of the "History of the Worthies of England," was also an adept at this art; he would repeat five hundred strange words after twice hearing them, and make use of a sermon verbatim, if he once heard it: after one inspection, he told in exact order. both forwards and backwards, the name of every sign from Temple Bar to the furthest part of Cheapside, in the city of London; he would write the first words of a number of lines near the margin of a sheet of paper, then, by beginning at the head, would so completely fill up every line, and without spaces, interlineations, or contractions, so connect the whole, that the sense would be as perfect as if regularly written in the ordinary way.

The following works were also expressly published on this subject: "Mnemonica, or the Art of Memory, drained out of the pure fountains of Art and Nature, digested into three books; also a Physical Treatise of cherishing Natural Memory; diligently collected out of divers learned Men's Writings. By John Willis, Batchelour in Divinity, in 1661."

This author's method commences with rules for remembering common affairs, next words, then phrases, afterwards sentences and long speeches. The second book treats of remembering without writing, next by certain verses purposely borne in mind, and by extempore verses. The third treats of repositories, in which is a print of an imaginary building of hewn stone in form of a theatre, where all things intended to be remembered are supposed to be arranged in order, and he gives various specimens of ideas to exemplify his plan.

"The Art of Memory, a Treatise useful for all, especially such as are to speak in public. By Marius D'Assigny, B.D. 1699."

This gentleman's mode begins with a chapter on the soul or spirit of man, and in the succeeding chapters, after treating of memory, temper, etc. he gives in the sixth a number of receipts for cleansing the hair, comforting the brain, and strengthening the memory, by means of plasters, ointments, and powders, and in his other chapters proceeds with some instructions for remembering words and things; as, for instance, he states, that "others, instead of a house, palace, or building, have chosen such beasts as answer to all the alphabetical letters in the Latin tongue,

dividing every one into five parts, viz. head, fore feet, belly, hinder feet, and tail, so that by this means the fancy may have one hundred and fifteen places to imprint the images of memorable things."

Heidegger, who about the year 1740 styled himself Surintendant de Plaisirs d'Angleterre, at the Opera in the Haymarket, excelled Dr. Fuller, by being able to repeat the names of all the signs in their due order on each side of the way from Charing Cross to Aldgate, a space containing near one thousand four hundred houses, most of which at that period had signs.

Dr. Rees, editor of Chambers's Cyclopædia, says, "Mnemonic tables exhibit in a regular manner what is to be remembered of the same subject. And although the sciences ought to be taught scientifically as much as possible, and every thing should so be placed as to be intelligible, and demonstrable from what has preceded, yet tables ought not to be rejected, as they are helps to retain the doctrines of which the mind has had a sufficient evidence. In such tables the properties of things are to be expressed concisely; illustrations and demonstrations should be left out, as the proposition should have been made sufficiently clear and certain before it is regis-

tered in the table-hence the contents of such tables ought only to be definitions and propositions relative to the subject. If a subject require a long table, it may be subdivided into smaller, by making first one of the most general heads, and referring from each of these to a separate table; by this means the order and connexion of the whole will be preserved. Such tables would produce a local and artificial memory of great use to the retention and recollection of things: they would greatly tend to a distinct view of the properties of their subjects, and facilitate recapitulation. Besides, as the expressions used in such tables ought to be concise, so as just to excite the idea of the object to be remembered, soon after that idea has been acquired; after (some time) a certain obscurity will be found in perusing the tables, which will give timely warning that our ideas begin to fade, and that they ought to be renewed; and this may be done without much trouble, if not delayed too long."

LONDON:







